

moreover, like unto the wet-nurse, should watch over the welfare of my child (the people). In such a procedure, my ministers would ensure perfect happiness to my realm."

"By such a course, these (the people) released from all disquietudes, and most fully conscious of their security, would devote themselves to their avocations. By the same procedure, on its being proclaimed that the grievous power of my ministers to inflict tortures is abolished, it would prove a worthy subject of joy, and be the established compact (law of the land). Let the criminal judges and executioners of sentences, (in the instances) of persons committed to prison, or who are sentenced to undergo specific punishments, without my special sanction, continue their judicial investigation for three days, till my decision be given. Let them also as regards the welfare of living creatures, attend to what affects their conservation, as well as their destruction: let them establish offerings: let them set aside animosity.

Hence those who observe, and who act up to these precepts would abstain from afflicting another. To the people also many blessings will result by living in *Dhammo*. The merit resulting from charity would spontaneously manifest itself."

VI.—*Account and drawing of two Burmese Bells now placed in a Hindu temple in Upper India. By Capt. R. WROUGHTON, Revenue Surveyor, Agra division.*

In the month of January last, while engaged upon the revenue survey of zillah *Sirpurah*, I accidentally heard of a celebrated Burmese bell, in the possession of Resáladár BHEEM SINGH (late of the 2nd local horse) and lodged at a sewala, the property of that individual, situated in the village of *Nudrohee* on the banks of the *Kalee Nuddee*, $2\frac{1}{2}$ miles west from the town of *Khass Gunj*. I was induced to visit the spot, and recognized old acquaintances in the Resáladár and bell; the former having been engaged with me in the night storm of the city of *Arracan*; and the bell, the identical one, which was found upon the capture of that place suspended in the temple (or pagoda) of *Gaudama muni*, a few hundred yards to the N. E. of the old stone fort, being the position occupied by the 2nd regiment of local horse, during the calamitous rainy season of 1825.

The history of this bell is very unsatisfactory, and very brief. Upon the breaking up of the south-eastern division and the return of the troops to Bengal, BHEEM SINGH solicited permission to carry away the bell in question, and he states that consent was given to his application, both by the late respected General MORRISON, and Mr. T. C. ROBERTSON, Political Agent; upon what authority however, this proceeding can be justified, I know not, neither am I disposed to agitate

the question, because it might disturb its worthy owner in the possession of an article, which in its present position is well calculated to perpetuate the success of the Company's arms in Burmah, and to which BHEEM SINGH attaches the greatest value.

The Resáladár (an active fellow and gallant soldier) when the 2nd local horse marched from *Arracan* to *Chittagong*, by the interior, (or *Rutnapulling* route,) contrived to persuade the master of a sloop to convey the bell to that station, where it arrived before its owner, was seized by the officer in charge of the magazine, and was only liberated and restored to BHEEM SINGH, consequent on a reference being made to the supreme government. From *Chittagong* the bell was conveyed in a country boat, to *Futtyghur*, and from that place was finally transported on a truck constructed for the occasion, to its present situation. The above comprises all the information I could gather from the Resáladár regarding it.

Nudrohee is fixed on the direct route from *Muttra* to *Soron* on the Ganges viâ *Hathras*, *Sikundruh raow*, and *Murarah*; thousands of pilgrims from the western states frequent this road, on their way to bathe in the Ganges, and by this means the celebrity of the bell has spread far and wide.

BHEEM SING having permitted me to examine the bell and make a drawing of it, I thought the opportunity a favorable one, and availed myself of his good humour and civility; and I was the more urged to take this trouble, as I consider the bell a beautiful specimen of workmanship, of great antiquity, and well worthy a report and representation being made of it.

Having constructed a wooden hollow paralleloepidon for the purpose, I ascertained that the solidity of the bell equalled a prism, the area of whose base is the square of 44.3 inches \times by the height 6.278 which gives for the content 12320, 41222 cubic inches: the specific gravity of the metal which is a near approximation to the truth, I determined in the following manner.

Mr. JAMES GARDNER of *Khass Gunj* possesses a small Burmese bell, which was also brought round from *Arracan* by the late Lieut.-Col. GARDNER, and this bell the former gentleman kindly lent to me. I weighed it with English weights and scales (thermometer Farht. scale, ranging 60°) both in and out of water, and found it 224lbs. 4 ounces, and 195lbs. 12 ounces avoirdupois respectively, which makes its specific gravity 7868; its solidity I ascertained to be equal to a cylinder, the base of a diameter 17.4 inches and the height 3.2 inches which gives 760.920 cubic inches, and as the material, or the metal

of which the small bell is composed assimilates very closely with that of the large one, I have used it to determine the weight of the latter, and which I find by the simple rule of proportion is $31\frac{1}{3}$ hundred weight nearly.

The accompanying sketches I personally executed from scale and measurement, and can vouch for their critical resemblance to the originals ; and the facsimile of the inscriptions I have carefully compared, and can pronounce with safety upon their accuracy. I may here mention that until I filled the crevices of the letters on the bell *with yellow ochre* (and I tried many other colors), I found it utterly impossible to distinguish, and copy faithfully the inscription through the tracing paper, although the paper was extremely thin, oiled, and rendered transparent for the purpose.

The representation of the small bell, has been executed on a somewhat larger scale, because I could not otherwise satisfactorily exhibit its mouldings.

I will not occupy your time with any further observations, the drawings and copy of inscriptions will speak for themselves ; and if they be considered useful and acceptable to the Asiatic Society, the little trouble I have taken will be amply compensated.

I cannot however resist communicating the particulars of an attempt made by a native to impose upon me a feigned translation of the inscription, because the circumstance will shew how far the disposition of these people leads them to practise deception and roguery whenever opportunity offers, and they can hope to turn it to account.

I had offered a remuneration of two goldmohurs to any person who could, and was willing to translate the inscription, and I made this offer because I had heard that one or two Arracanese Mugs who came round to Bengal with GARDNER's horse, were residing in the neighbourhood of *Khass Gunj* and could accomplish the task : I tried one man and found him incompetent, when a Tanjore brahmin who had come to this part of the country on a pilgrimage presented himself, declared his ability to undertake the office, and to convince me of his fitness, produced several specimens of a written character having a strong resemblance to Burmese ; and which in my presence he appeared to read and write with facility. Flattering myself that I had found a clever and useful fellow, I at once set him to work on the large bell inscription ; and attended on the following day at the sewala to see what progress had been made. I found that one sheet containing 10 lines, had been faithfully transcribed ; and that the brah-

min had copied 4 more lines on the second sheet ; the first I directed him to transcribe again on a new sheet, while I would complete the second. I now determined to put this brahmin's honesty to the test, and while the fellow was busily engaged at a distance from me, I entered one line on the second sheet, resembling the inscription, that is, the line contained Burmese letters throughout, which I had fancifully put together : to this line I added four or five others correctly traced, and then called the brahmin to translate the whole sheet. It amused me to find, that he read *my composition* and the Burmese, with equal readiness, and apparent confidence, but when I applied the copied inscription to the bell, and he perceived no resemblance in the copy to the original, and that I had gravelled his ingenious effort to delude and rob me, it would be difficult indeed to describe his discomfiture. He never for an instant endeavoured to deny the attempt at imposition, but coolly defended the proceeding on the grounds of poverty, and the almost certain prospect he entertained of escaping detection.

NOTE.—Having prepared the plates for this paper we have inserted them in the present volume, although we are unprepared to subjoin a copy and translate of the longer inscription, which however perfectly executed in facsimile has proved beyond RATNA PAULA's power of deciphering, as well as that of Col. BURNEY and his Burmese Pandit now in Calcutta. By their advice I have sent it to Mr. BLUNDELL at *Moulmein*, but after all nothing very interesting can be expected from a document of such a nature. The smaller inscription Col. BURNEY obligingly took in hand, and we have the pleasure to subjoin his note with the text in Burmese—the facsimile it is not necessary to lithograph.—ED.

Inscription on the Small bell.

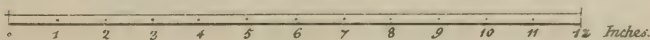
ဇေယတူ။ ဒေဝဒေဝိနိ။ ရာဇရာဇိနိ။ မဟာမုနိနိ။ သီရိန္ဒရ။
 လောကဗျက်ရှူ။ သုံးလှမှန်ကင်း။ တရားမင်းသည်။ လေးစင်းဖြူ
 စာအာသဝတို့နှိနှစ်မွဲနိ : ကုန်သောဝေနေယသတ္တဝါအပေါင်း
 တို့အားတရားတည်း ဟူသောအမြိုက်ငြိမ်းဆေးထိုက်ကျေး
 တော်မူ၍ပရိနိဗ္ဗာန်ဝံယူတော်မူပြီး သည်နော်ကာလ။ ဣ
 ဣက်ခဲထွစွာသောသာသနာတော်အတွင် : နှိဣကြိုက်သ
 ဖြင့်အသင့်နှစ်လုံးစွဲသုံးအမှန်သဗ္ဗညာဏ် သက်လေ့ရှိသော

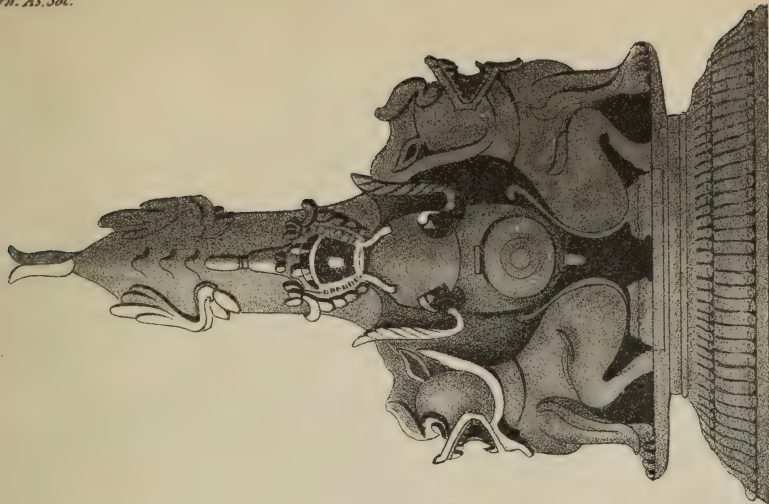
မောင်မှတ်သမီး မောင်နံ့သည်။ သဒ္ဓါ။ သီလ။ သုတ။ စာဂ။ စ
 သော သူတော်ကောင်းတို့၏တရား နှိမ္မေဇျော်သည်ဖြစ်၍ချ
 င်မြဲကြည်လင်စွာသမ္မာဠိတိဂှိလျက်။ သမုတ်ရွှါနုညေဝတိပြ
 ည်ကြီးဝယ်ရေမီးအစုံသောတန်ခိုး ဗျာဒိတ်ဟာ ခြေဖျာသော
 ရောင်ခြည်တော်စသောဂုဏ်နှင့်ပြည့်စုံတော်မူသောမေတ္တော်
 ဓာတ်တော်တို့၏ကိန်း ဝပ်စုဝေး ရာမဟာစေတီဘုရား နှိကြေး
 ချိန် ၉၂၂ သောင်း ဤခေါင်းလောင်းကိုအပေါင်းရေမြေသန္တရေ
 အား သက်သေတည်ထားထိုင်ကြားထွါဒါန်းပါ၏။ ။ ဤသို့ထွါ
 ရသောကုသိုလ်အစုံကိုလည်း ရေမြေသခင်။ လက်နက်စ
 ကြာအရှင်ဆဒ္ဓါနိဆင်မင် ။ သခင်အသျှင်သဝအရှင်မင် ။ တ
 ရား ကြံတုရားမင်း မိတုရားသားတော်မြေးတော်တို့အား အမျှ
 ဝေ၏။ မွေးသည်ဘခင်မိခင်ဆရာသမားမှစ၍သုံးဆယ်တံတံ
 နှိကျင်လည်ကုန်သောဝေနေယသတ္တဝါအပေါင်း တို့အားအမျှ
 ဝေပါ၏။ ။ ဤသို့ပြုရထွါဒါနုကြောင့်ဘဝနောင်လါသံသရာအ
 ဆက်ဆက်တို့နှိကောင်း သောသုဂတိဘဝတို့နှိလါ ။ သည်ဖြ
 ခ်၍စုစရိုက်တရား ဆယ်ပါး တို့ကိုကြည်ရှောင်နှိုင်းသဖြင့်သ
 သန္တတရား ဆယ်ပါး တို့ကိုကျင့်ဆောင်သောယေဝံကျားမြ
 တ်ဖြစ်၍အဆုံး စွန်သောဘဝနှိခေမာပူရန်ပြည်နိဗ္ဗာန်သို့အမှ
 န်ရေဝံရပါထိုသော။ ။ ရတနာမဏ္ဍိုင်။ ငှေရောင်ပြိုင်တွင်။ မြစို
 င်တခို။ တောင်ကွဲနိ ။ ဆိုသော။ မြန်ထိုင်းအမရ။ နန်းရွှါနုဝယ်။
 စကြသခင်။ ဆဒ္ဓါနိရှင်ဟု။ တုရင်ကြီးစစ်။ ဖြစ်လတ်သရော်



Kob. Wroughton del.

Small Burmese Bell, the property of James Gardner Esq. Whasguny
Solidity, 764 cub. inches - Weight, 2 Hundred Weight - Specific Gravity 7868.





Counter View of the upper Portion of the small Bell.



Large Burmese Bell, at Nudrohee Ghat, on Kálee Nuddee, Purg^h Mararuh,
 zillah Allygurh. brought from Arracan by Bheem-Singh Resaldar. 2^d Loc. Horse 1826.

Solidity 12320 Cub. Inches. Weight 31 1/2 Hundred Weight.

